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LOYALTY;

CONTAINING AN ATTEMPT TO ENFORCE THE DUTY OF SUBJECTION, THE SPECIAL CLAIMS OF OUR KING AND HIS GOVERNMENT, THE CAUSES OF REMAINING DISAFFECTION, AND THE PROPER MEANS OF ENLIGHTENING AND RECONCILING THE PEOPLE.

In selecting subjects for discussion, I always prefer those which are not only useful in themselves, but seasonably important. Among these, I conceive, that *Loyalty to the King, and respect for the Government*, may fairly claim a prominent place. His Majesty's coronation, and several connecting circumstances, have forced the following reflections upon me, and I humbly wish that they may have the same beneficial effects upon the minds of my readers, which they already have had upon my own. I have no wish to offer the incense of adulation; I deal not in flattery; I have no motive for it; but it is my wish to give "honour to whom honour is due," and to speak of all "without partiality and without hypocrisy." On this subject, with some people prejudice is perversely inveterate, and, instead of reasoning dispassionately, and judging from indisputable evidence, they seem to think that patriotism and opposition must necessarily be synonymous.

It is not the primary design of the Moral Reformer to discuss politics, nor does the writer think himself qualified for the task; but *subjection to lawful authority* is not only an important moral duty, but one, in his opinion, which, both in teaching and practice, is much neglected. "Let every soul

be subject to the higher powers;"—"Render to all their dues, tribute to whom tribute, and honour to whom honour, is due;" —"Submit yourselves to every ordinance of man for the Lord's sake, whether to the King as supreme, or unto governors sent by him;"—"Fear God and honour the King;"—are injunctions which, though they may be turned to ridicule, are binding upon the conscience of every christian. And I am not without hope that a few words at so seasonable a time, may have the effect of recalling the attention of some who have never thought seriously upon this subject.

Loyalty to the throne is a feeling which we ought uniformly to encourage. Nations, like families, can never be happy without a ruler, and without due subordination. No matter whether the supreme power be a president or a monarch; no matter what circumstances originally led to the ascendency, if he be the acknowledged and legally constituted head, we ought not only to own, but to yield subjection to him. Authorities are constituted, not for the good of the individuals who rule, so much as the good of those who are ruled; and with all the train of evils which is usually laid to the charge of kings, (and who would be deemed innocent, if subjected to the keen scrutiny of a jealous public?) great *comparative* good has generally resulted to the people from their appointment. Till we are more perfect ourselves, till our own conduct evince that we are actuated by purer principles, better feelings, and more disinterestedness, how inconsistent is it to expect perfection in those who are surrounded with almost irresistible temptations. Believing that this is unattainable, our censures should always be mitigated by the conviction that the worst government is better than none, and that a state of privation is to be preferred to anarchy and confusion. I almost hesitate to quote the injunction of the Apostle, "Be subject to the powers that be," because this text has been so often mistaken and misapplied. What we learn from this passage is, without reference to individuals or their conduct, that "Powers,"—supreme and subordinate powers—are "ordained of God." And viewing the state and the character of society as it really is, I should as soon question that the hills and dales were ordained of him, as question this manifest truth. The Apostle was not discussing politics, and therefore

he gave the injunction with as little reserve as he did:—"Children, obey your parents;"—"Wives, be obedient to your husbands." In each case, doubtless, exceptions might arise; but they would be *exceptions*, not the rule. Husbands have faults, fathers have faults, and governments have faults, but still they are authorities, recognised by the will of heaven, and ought to be reverenced and obeyed. This interferes not in the least with the liberty of the people to oppose any corruption, and to seek, by every constitutional means, the reform of abuses, but does forbid the indulgence of treasonable designs. The evils which exist are sometimes as unsatisfactory to the monarch and the government, as they are to the people, and are merely permitted from necessity; and in striving to eradicate them, we have to contend principally with "those of our own household." There are cases where, owing to the incurable profligacy of a father, the children would be justified in throwing off obedience, and also of a wife to a husband; yet, whether we consult facts or reason as to the expediency of such conduct, the cases will be, perhaps, as one to five hundred. This, though it justifies every attempt at obtaining a change in the laws for the better, and even, to effect that, in extraordinary cases, to remove, by physical force, obnoxious individuals, yet it can never sanction that licentious liberty that wishes to destroy authority for the purpose of plunder.

Allegiance to the King, and obedience to the laws, are, manifestly, not only duties, for the neglect of which we are as accountable as for the neglect of any other duty, but an act of self-interest. Here it may be truly said that "self-love and social is the same." How many have injured themselves, destroyed their own peace, and effected no good, by an imprudent, ill-judged attempt to coerce or overthrow the government. The principle of authority and subordination is mixed with all human associations; we are prepared for it from our infancy; and it is clear that it is every man's interest to discourage the subversion of a principle which is one of the strongest bonds in society. But for this, every man would do what is right in his own eyes; there would be no protection for person or property; the strongest would prey upon the weakest; men would be driven to live like the savage tribes, and there would be an end to civilization and social

enjoyment. To all reflecting persons, whether rich or poor, such a state must be any thing but desirable, and none but unprincipled desperadoes can contemplate it without abhorrence.

Do I, therefore, advocate bad government? No. But in applying a remedy, let not the turbulent passions, but the *reason* of mankind, suggest the safest course. Let patience and pure patriotism, and not the vicious desire of plunder and the lust of revenge, lead the way. Let a nation, justly discontented, demonstrate its wishes by a strong and successive display of moral power; let every thing be tried before physical force is appealed to. Revolutions may sometimes be attended with beneficial effects, but it is a question, balancing the evil against the good, whether, in most instances, by patience and perseverence in milder measures, greater good would not have accrued. The train of evils attendant upon a national convulsion are truly appalling; it is like reducing creation to chaos; and happy is it for those countries whose stability is secured by the honesty of its government, and whose liberty is achieved by the bloodless conquests of "the march of mind!"

England, long the subject of misrule and bad government, is *now* emerging from its thraldom, and its people, I hope, are destined to be happy. Events in this country long portended a crisis; but, owing to the diffusion of knowledge, the activity of the people, the efforts of our patriots, crowned with the efforts of a Patriot King, the danger is over, and the elements of discord are fast subsiding. It is a happy omen to see the nation, on the occasion of his Majesty's coronation, so cordially united, and so loyal in their attachment to the throne. A more sincere attachment to the King and Queen, I believe, was never manifested. Excepting a few who are wailing over the expiring embers of a vicious system, and a few others whose natural element is discord, the people are with the King as the heart of one man. He is worthy of being beloved, and his ministers, though too prudent, to attempt to push their own measures with precipitancy, have, by their steady and firm adherence to the principles of reform, entitled themselves to the support of every Englishman. Whatever infirmities may attach to their proceedings, they are allowed to be *honest men*. With this qualification, confidence will not be displaced; and while the genius of a Brougham per-

vades their councils, the improvements of the people can never be stationary. They mean well for the country, but, annoyed and opposed by those who are making a last effort in the cause of corruption, we must not expect them to work miracles. They are clearing their way gradually, and, by and bye, they will have a firmer ground. Let but the ministers get a *real* House of Commons, and they will not disappoint the reasonable hopes of the nation. As for their opponents, they will fall powerless; they have neither reason, justice, nor the people with them, yet they bandy about the word "revolution" with as much confidence as if the armies of the rotton boroughs were already on the march to besiege the metropolis, and to take it by storm!

As to the two small parties which are opposed to the government, each ought to be viewed in a totally different light. It is well known that, generally, they are the very extremes of society as to their pecuniary circumstances. The first, usually denominated "Tory," is comprised of those who have been wont to bask in the sun-shine of corruption, and whose measures have been gradually reducing the country to slavery and pauperism. The opposition of this party is sordid and selfish, arising from chagrin at the loss of the power of perpetuating a system, which, while it worked well for *them*, had well nigh convulsed the nation. This is the cause of their disloyalty; they see in the measures now pursued by the present government, the loss of those opportunities by which their wealth has been accumulated, and their influence and arbitrary power maintained. However unfeeling they may have been towards others, it is clear that their perceptions for their own interest are sufficiently acute. Turbulent and factious, as they clearly are, they have been treated with decent respect by those in power, and this is all that is due, and the very utmost that ought to be offered. The people cannot confide in them, and every attempt at compromise with this party, will be to wound the feelings of the nation. Little or no hope can be entertained of their conversion; they will gradually fall off, will exile themselves in holes and corners, and will soon become extinct for want of successors. Charity says, "Let them alone;" for though the state of the country testifies their guilt, their own disgrace is a sufficient punishment.

The opposition of the other party, usually denominated "radical," but now confined to a small number of persons so denominated, arises from different motives, and ought to be allayed by the use of totally different means. There are some whose disaffection is purely the offspring of vicious feelings and profligate habits, and these, alas, too often assume the character of leaders; but *poverty*, in most instances, is the reason of the opposition which government receives from this class. But here I beg distinctly to say that, at *present*, it is poverty accompanied by *deception*, arising from the want of the means of obtaining correct information. Why is it, that whilst those who have the means of information see reason to support, and give credit to the present administration, these persons cultivate the same hostility as they did towards the last administration, whose policy was diametrically opposed to that of the present? Exasperated by the pressure of their circumstances, and unable, therefore, to take a deliberate and comprehensive view of political changes, they suffer themselves to be misled by their own feelings, or by designing persons. Inattentive to the tremendous task of changing the current of national policy, unless they feel the benefit *immediately*, they raise a disaffected clamour, and by thus weakening the hands of a reforming government, increase the delay of those very measures in which their own amelioration is involved. I sincerely sympathise with them in their sufferings, and am looking with intense anxiety to those measures which I know will afford them relief, particularly the abolition of the corn tax, and all the taxes which press upon the industry, and the articles of consumption, of the working class. But such a mighty change cannot be accomplished in a moment, nor without agents; those agents which alone can do these things, are a reformed House of Commons: so that every sensible man, instead of launching his favourite bark amongst rocks and shoals, should be assisting first to clear the obstructions, and to make the passage safe and navigable. Besides the natural impatience of a remedy arising from a consciousness of misery, and the gleaming of a first beam of hope, there are persons whose culpable cupidity alone is made to aggravate the evil. The press is a mighty engine, but, in too many instances, is directed by mercenary motives. Like lawyers, who can plead

on either side, it is to be feared that the politics of some of our Editors are just those which are likely to bring the greatest profit. This is not general: yet when we find that the papers intended to circulate among the poorest people, or among the most profligate characters, or, on the other hand, among the ex-loyalists, are constantly charged with falsehoods and misrepresentations, and calculated to throw odium upon the intentions of government—when we recollect that some of these papers which became suddenly loyal, have lately turned the sails, and veered to the point of hostile opposition—we cannot but fear that they find more profit in ministering to the cause of disunion, and misleading the unwary, than in promoting the diffusion of good principles, and the cause of national harmony.

It is the duty of government to remove every possible cause of discontent. Though I fear the high party is so untractable, and likely to receive so much additional annoyance, that nothing can be done—that ought to be done—to win them over; yet, with the exception of some of the leaders, I have a better opinion of the other party. They have never plundered the people; they have always been sufferers; their poverty prevents their access to the sources of correct information; some of them are brave and patriotic; their theories are generally correct, and I do sincerely believe that their opposition has arisen principally from want of leaders and instructors who would have told them the truth. In fact, the rational diffusion of correct principles among the poorer part of the population, both as to morality, religion, and politics, has been woefully neglected.

I will not here introduce those great measures which will shortly be discussed in parliament, and in which the melioration of the people, and the continuance of the government's popularity, are involved; but one point I wish to enforce, and which I deem an important *preliminary* measure, and that is—the necessity of a FREE PRESS. If knowledge is power, how necessary is it that this knowledge should be of the right kind. But the restrictions upon periodicals, and the tax upon newspapers, forbid the approach of the poor to the tree of knowledge, and guard its fruit with a flaming sword. The regulations by which the press is shackled are so many fetters to keep the people in ignorance, for, by the odious acts now on the statue book, cheap political publications are positively forbidden. With a free competition, a small sized newspaper, which is now charged

7d., would probably be sold at 2d.; and amid an increase of competitors, many of those dull and thread-bare papers, which have an exclusive circulation in country places, would be soon supplanted by better works. Persons of smaller capital could then embark in the business; the article would not only be cheaper, but, to ensure success, must be of a superior quality. The bulk of the working class do not, and cannot, get newspapers; they are guided, therefore, by the mistaken surmises of their own prejudices—by the thousand vague, visionary, false, and wicked reports which circulate in the neighbourhood—by the harangues of persons whose importance depends on their capabilities for mischief—or by some incendiary pamphlets, which, published in defiance of law, are in open hostility to the government, and bent upon distorting facts to inflame the public mind. I have seen some of these publications, and it is really grievous to think that, by such unnatural acts of parliament, the people should be deprived of wholesome instruction, and left to place themselves beneath the guidance of those whose main object seems to be, not to reform, but to destroy. Allow a cheap weekly publication to find its way to every poor street, and almost to every poor man's cot, and you furnish him with correct information, and assist him to think rationally upon politics, as well as every other subject. Let the present government, therefore, no longer continue the fences of corruption, set up by their predecessors, but let every facility be afforded for enlightening the minds of the people. Whilst the diffusion of knowledge from the pulpit, the stage, the hustings, from meetings of all sorts, is free and without restraint, the diffusion of the same by the *press*, which is more guarded and defined, ought to be free also. That this will be the case, I have no doubt, but it ought to be so immediately.*

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* I would just observe here that, though I would recommend the remittance of the stamp duty, there is not the same reason for giving up the duty on *advertisements*. These are a sure source of revenue, and, by a proper modification, may be retained without injury or opposition. An uniform charge, however, is quite unreasonable. To put the value of a dog, or the services of a servant girl, upon the same footing as an estate of ten thousand pounds, is a great incongruity. A graduated scale, varying from 1s. to £1. upon *all* advertisements, whether in hand bills or otherwise, would not affect the poor, and with the stamp duty remitted, would be cheerfully submitted to by all classes.

Whilst all newspapers would thus circulate free from duty, those which passed through the post-office, would be still liable to a charge, and this would bring about a change in post-office charges, which is very much wanted. Though an useful institution, the post-office, which is a government monopoly, is capable of many improvements.

Many other important measures, including those which refer directly to the interests of the working class, will shortly come before the public, and before parliament, for discussion. The popularity, nay, the very existence of the present administration depends upon the success of some of those questions; and if they oppose the will of the nation in reference to such questions as the corn laws, for instance, their downfall is inevitable. But let the ministers be deemed honest till they shew symptoms to the contrary; let them be trusted till they prove themselves unworthy of confidence. What they have done, and what they have intimated their intention of attempting to do, are strong presumptions of their integrity. If the working classes, after so long and so unsuccessful a contest under former administrations, have not been able to obtain redress, would it not be better, with prospects so favourable, for them to unite with the other classes in society, in their endeavours to promote the objects of their wishes?

But let no man delude himself by expecting too much. Many are so deceived as to refer *all* the evil in society to bad government, and hence are led to expect a thorough remedy from the same quarter. Composed of the best elements, no government is competent to the task; and it would be much better if, instead of regarding the folks at London as the source of all evil, every man were to look occasionally to himself, and at the circle of his own influence. Besides, the legislature has to spring from the people, and while we find so little honesty, disinterestedness, and public spirit, amongst the ruled, how can we expect these qualities in a superlative degree among the rulers? If virtue and goodness were the prominent features in society, the want of which is so often censured in governments, the statute book would not be swelled so enormously every year with new laws. And this is obviously the greatest difficulty, not only in legislating for the country, but in establishing any regu-

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The charges are regulated upon no principle of justice or consistency. Neither weight, bulk, nor value, seems to be the principle which is acted upon. A small letter, if it happen to be in two parts, is charged double the amount of one of much greater bulk. Near four shillings is demanded for an ounce weight, though a newspaper of a heavier weight is conveyed for nothing. A letter with a thousand pound note is *double*, but two five pound notes, or even a returned bill, with a bit of paper, about an inch square, tacked to it, is charged *treble*.—Every accommodation is now afforded for the transit of goods and passengers, but it is far from being the case in reference to letters and parcels. Both as it regards the charge, the dispatch, the safety, and the times of forwarding them, very great improvements might and ought to be made.

lations or institutions for the public good. Men with principle, character, and public spirit, are exceedingly rare; any great number of good agents are, positively, not to be found; and hence the failure of many noble attempts to exalt the character, and to better the condition, of the people. One single step in morals, affecting the whole people, would surpass a hundred new laws; and it often surprises me, when reading the debates in parliament, that instead of recognizing the *depravity* of the people as the reason of so many new laws, a stricter investigation is not instituted as to the causes which have led to the evil. Make the people *better*, and the increase of legal restraints will no longer be required. But till such a change do take place, how can we expect perfect rulers? It is very easy for me to sit and write long and heavy charges; it is very easy for individuals to canvass over the proceedings of government, and to censure for this, and to condemn for that; but is it as easy for the same persons to adopt their own standard, and to act up to it in the sphere in which they move themselves? A man censures an M. P. for bartering his vote for gain; but an election comes, and he, in the same spirit, votes with his employer, against his own conscience, to secure his place. Another vociferates against the extravagance of government and unjust taxation, though but lately, as the result of a long course of profligacy and dissipation, he has compounded with his creditors, and stands suspected of fraud. Another reproaches the authorities with want of attention to the interests of the people, whilst his earnings are squandered at the pot-house, and his family are starving for want. A host will come forward to tell how little the parliament has done, but if they are requested to lend their aid in any undertaking of public utility, with one consent, they all begin to make excuses. I am sick of such patriotism as this. Even now, that the elective franchise is about to be extended, there are towns with a population of 30,000, in which a suitable individual, of wealth, public spirit, political knowledge, and disinterestedness, cannot be found. While the country is so deficient in moral attainments, neither the reform bill, nor any other bill, will have any chance of restoring it to perfect health. Let the provinces try to reform themselves first; let the government also try to reform itself; and then they will be able reciprocally to reform each other.

By way of conclusion to these remarks, I would beg to offer

to my readers, and especially to those who are hostile to the King, or his government, a few words of advice.

As nine-tenths of the evil reports you hear in circulation respecting others are either not true, or greatly exagerated, be cautious of giving credit to the slanders which are constantly cast upon those in power. Many charges are false, and even when partially true, are so perverted with being circulated and believed by persons destitute of the means of correct information, that it is really laughable sometimes to hear the accounts which are stated to be as true as gospel. But independently of this, it is an unhappy disposition that delights in nothing so much as finding fault with the proceedings of government. There may be some sparks of patriotism in the minds of such men, but they become too virulent and captious ever to be very useful. Be careful, then, as to the sources of your information, and never give credit to doubtful statements, because they happen to favour the side you support. Think for yourselves, deliberate maturely, try to exercise an impartial judgment, and let truth be the object of your pursuit. Regard no man as a leader, however orthodox his opinions, unless he has *proved* himself a man of *stirling integrity*. Your last twenty years' experience will tell you how often, in this respect, both your money and your confidence have been misplaced. Your political conduct may be productive of consequences more important than you imagine, and therefore, instead of either joining or opposing the multitude through party excitement and popular clamour, think seriously and deliberately for yourselves.

As many of you have no source of income but the honest labour of your own hands, without at all wishing to persuade you from due attention to politics, it may be proper to intimate the propriety of *moderation* in this respect. Every man is connected with the politics of the nation, as well as with the affairs of the county or parish, in which he resides, but very few are justified in absorbing all their time and attention in either one or the other. I speak not against the study of politics, but the *immoderate* pursuit of them. If your station and opportunities afford you the chance of doing little good, why distract your minds, lose your time, and neglect your families, by an exclusive devotion to national affairs? This is not intended to dissuade you from joining to promote the progress of every wise and salutary change, but to induce you to moderate your fervour in the pursuit of minor

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objects, to the neglect of others of greater importance. A man may attend to the duties he owes to himself, to his family, and to his God, and have opportunities also of assisting to promote the success of important national measures; and I would persuade you to try to give every duty its proper place. Besides, in proposing to accomplish any object which requires a sacrifice of time and labour, we should be careful, viewing all the circumstances, to propose something which is *practicable*. Correct theories are pleasing to the imagination, but when a nation is to be consulted, and when circumstances are untoward, we had better seek a practical good, than soar in some speculative region after fancied perfection.

Let me also remind you of the necessity of patient perseverance. With some good in view, never sacrifice the prospect by precipitency. Patience, I know, is unpalatable, especially to those who are suffering privations, but how can it be dispensed with? You have waited for years, and, supported first by one gleam of hope and then another, your sufferings have been borne with exemplary resignation. The salvation of your country, I hope, is now nearly achieved, and, by patience and cordial co-operation, will shortly be established. Do your best, therefore, to allay commotion, and let sedition and violence be the objects of your detestation. You know how difficult it is to accomplish great changes in any of your own concerns, without waiting for events; that you are often obliged to be content with accomplishing a little at a time—waiting patiently for the rest;—how much more so must it be to effect a change in the workings of a national system, in which, so many opposite interests are involved, and respecting which, there are so many conflicting opinions! A liberal policy is already in operation; let us hail it as the harbinger of better times; and instead of peevishly interposing our threats and our complaints, let us strengthen the hands of our rulers, and wish them God speed in heir glorious efforts to save the country.

Above all, let us try to govern and reform *ourselves*. If every man would reform ONE, political corruptions would soon vanish. And as there cannot be good government, (properly speaking) nor a happy nation, till we have *good people*, the best policy is, first to reform the mass out of which the selection is to be taken. How can we preach reform to others, unless we first reform ourselves? and how can we consistently reproach

others for neglect of duty, of which we ourselves are the most striking examples? Perhaps *we*, also, are governors in an inferior sense; we may have children, servants, or work-people under us; how do *we* conduct ourselves towards *them?* Until we first pull the beam out of our own eye, how can we attempt to take the mote out of our brother's eye? Though the inconsistency of this is obvious, yet we generally find that the most turbulent and noisy in politics, are men of slender character. Having nothing to lose, neither shame, honour, nor interest, can subdue their audacity; but let those who have some respect for themselves, or for the connections to which they belong, act a more consistent part. A man of base conduct, by delusive promises may marshal around him the desperate and the vile; but the reflecting and the virtuous will choose for their leaders, men whose conduct and conversation do credit to the professions they have made. Would that *personal*, as well as political reform, were carried, not merely by a majority of votes, but by a change of conduct in all classes of society, from the King upon the throne, to the humblest subject in the land!

To speak of national enjoyments, notwithstanding the oppression of the people, and all the evils of a corrupt system, taking it in the aggregate, I am inclined to think that few countries enenjoy greater happiness than this. This island has long been a favoured spot; for, whilst many other countries have either been subject to revolutions, or been the seat of sanguinary wars, England has enjoyed uninterrupted peace. Her trees have never ceased to blossom; her crops have not been trodden down by the ruthless invader; her commerce has been protected; and her shores have been an assylum for the wretched and the brave, who in vain have sought a home elsewhere. Her own people, I must say, have suffered much in their own land, and this is a blot I cannot erase, but so far as human means can apply a remedy, I believe it is about to be done. England will still rank where nature has designed her a place; that is, amongst the greatest nations of the earth; and, as one of the wisest measures, she is now consolidating her strength by a judicious revision of her great institutions. May her difficulties soon subside, and may the sun of prosperity never cease to shine upon both KING and PEOPLE!

J. L.

SPEAKING EVIL OF OTHERS.

THE practice of this vice in all ranks of society, and even among those who profess to be strictly religious, has become so prevalent, that it calls for special notice. When we fall into company we have no disposition for silence; we must discourse upon something. Now, on all occasions, before we launch out, might it not be useful just to ask ourselves "which will be the most useful topic?" It almost uniformly happens that, though a thousand useful subjects might be introduced, calculated both to inform and amuse, *individuals* and their *conduct* become the burden of conversation. If it were to speak well of them, it would be proper; but when it is to report all their misdeeds, to magnify their failings, and to produce a bad impression of their character, it is uncharitable, unchristian, and betrays a cowardly disposition. I need not say *where*, and in what parties, this tattling, this evil-speaking, is to be found; for there is scarcely a company where the time is not occupied in this way. The precepts of christianity are admirable upon this point. "Speak not evil one of another;"—"Speak evil of no man;"—"Lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings;"—"Charity *covereth* (but does not *expose*) a multitude of sins;"—"Whoso slandereth his neighbour, him will I cut off." All these passages teach, that whenever we can, *consistently with the good of society*, we should screen the faults of others; that it is sinful to indulge in the habit of giving circulation to all the evil we know of them; and that, instead of blazing abroad the faults of our neighbours, we should do what we can to maintain their good name. However bad an individual may be, to tell his faults to others is not the way to mend him; we should rather get a personal interview with him, and try, by every gentle means, to convince him of his faults. When persons find that their character is gone in society, they seldom feel disposed to use efforts to redeem it. We should love our neighbours as ourselves; but the practice of reporting evil of others, is any thing but this. Compassed as we are with infirmities, would we like others to make *our* failings the subject of their open conversation? Indeed the practice is too often an indication of the person's own character. Attend to the discourse of the women who group together while their husbands are from home—

of the young men and women who assemble at our street corners —or of the noisy declamation of those whom we find in public-houses—and what is the first and last of all they have to say?—to detail, and enlarge upon, all the bad deeds of every person that happens to be named. In reference to private character, it will generally be found advisable, if we can say nothing *good*, to say nothing that is *bad*. Whisperings and backbitings are the bane of society; and how keenly must a person feel when he hears that he has been charged and condemned without a hearing; that his faults and his sentence are circulated in society, with a certainty of great exaggeration; and, perhaps, by persons from whom he expected better things. To reveal the faults of others, is the surest way to make ourselves enemies, and it will be well if we do not feel the re-action of the same disposition. It is true, that when the interests of others, or of society, are involved, a different course may be justified. But it is against the common practice of retailing the faults of any individual that happens to be named, when we are neither contributing to his own reformation, nor to the public good, that I wish to protest. When others would evidently be injured by the conduct of men, for their sakes alone, it is our duty to speak out; but we are not allowed to gratify a revengeful feeling, by reporting the misconduct of every person we know. If others are likely to suffer, it would be wrong to be silent; and it is the motive, in every case, that determines the merit of the action. Hence all opposition to public men, and all attempts to expose the abuses of public institutions, if they spring from sheer hostility and revenge, are not justifiable; but if attempted with the laudable design, and fair prospect, of accomplishing some good for society, they are, decidedly, to be approved. This distinction is highly necessary, and cannot too often be remembered by those who wish to preserve a clear conscience towards God and man. J. L.

VARIETIES.

Preston Institution for the Diffusion of Knowledge.—The annual meeting of this Institution will be held in the Theatre, on Tuesday, the 4th inst.: the public are allowed to attend on these

occasions without any charge. So satisfied am I of its utility, that I feel a pleasure in thus noticing it publicly, in order to invite the attendance of all classes of my townsmen, and especially young men. Nights are now getting long, which will afford such inducements to reading, that I am sure great numbers need only to be told of the institution, in order to induce them to become members. The members, at this season, often form themselves into classes for the study of the various branches of knowledge. Last winter but one I superintended a class for the study of English grammar and composition, in which I found a great degree of both pleasure and improvement: from this class were developed talents that would do honour to any station in life. I hope many of the working class of Preston will not only attend the meeting, but enroll their names as members. Instead of being carried away with political squabbles, or murdering their precious time at the public house, how much better would it be to endeavour, by acquiring a stock of useful knowledge, to enlarge their minds, purify their dispositions, and make themselves respectable and useful members of society.

As this is one of the most prosperous institutions in the kingdom, as a guide to others it may not be improper to mention the principal particulars to which its success is attributable. 1. *The Charge.* This is only 6s. 6d. a year; is collected quarterly, and amounts only to 1½d. per week. This is much lower than what is usually charged by institutions of inferior note. The same expense of rent, lighting, fire, and assistance, will answer for five hundred members as well as fifty; and as low charges are likely to secure large numbers, it will always be found good policy to make the price low. The admission of life members, for the donation of the low sum of five guineas in money, books, or instruments, brought us about ninety of this class of subscribers, whose gifts alone afforded a noble beginning. 2. *The Character of the Library.* Instead of its being composed principally of works upon the "Arts and Sciences," it consists of every variety of books, excepting those which are purely romance, those which are devoted to polemic theology, and those which refer to the party politics of the day. Philosophers, lovers of history, antiquarians, literary characters, as well as artisans, can here meet with something to their taste. By these arrangements, a person looking over the register of names, will see that the members consist of all classes, and that it can scarcely, with propriety, be called a *mechanic's* institution. 3. *The Room and arrangements.* The room is very commodious, is well lighted and aired, and kept in good order. The tables are supplied with periodicals; and what is a great advantage to readers, the room is open every day from noon till half past nine at night. 4. *The Lectures.* These, at the commencement, were a source of great attraction, and so long as the expences were borne by the auditors, without touching upon the funds, they were a cause of great prosperity. But latterly, owing to the

unwillingness of members to pay something extra for the lectures, rather than waste the funds of the institution, they have been partially discontinued. 5. *The seasonable and zealous exertions of its Friends.* Long delayed, when they did commence operations for establishing an institution, it was with spirit. In the infancy of a cause, almost every thing depends on personal exertion. In an object like this, commending itself to public support, it is astonishing the extent of good that can be accomplished by half a dozen active and zealous individuals. They worked hard, and they now see, with pleasure, the fruit of their labour. The exertions of the successive committees have not been less deserving of praise. With few exceptions, they have met weekly, and have devoted much of their time to promote the welfare of the society. May it long contribute to the peace and happiness of the town!

Bad Times.—"Well, Harry," said I one day, as I was travelling in the Fylde, "how are you going on now?" "Us weel us we con expect, bud th' times ur varro bad o'th farmers; these plagy pasons, un one thin un 'nother, we un ne'er dun we um," was his homely reply. "Yes," replied I, "you are heavily burdened with taxes of one sort or another." "Why just think," he added, "this gress that we're moin pays eight shillin un acre for tithe, un id used to pay bud ten-punce. Beside the're soa strict, the'l nod loose a yard: they used to throw odd bits un corners in, bud na they measure pits un dikes, un every thin, un meks us pay for'th last perch." "Wait a little," said I again, "their day is over, sentence is pronounced, and the delay of its execution is but for a time. How comes your neighbour John on with *his* farm?" "Like'th rest on us; he haggles on as weel us he con. When he took his place he paid nought fur tithes, bud na he pays e'ery year £14. 11s. 10d. Sum a ur other that Rectur at Lancaster manag'd to do um." So much for tithes, and parsons, and farmers, and christian feelings! I query whether the ingenuity of man could discover any thing so calculated to render the clergy odious in the sight of the people. No doubt I am, at present, heartily hated by many of them, but shall not be surprised, if I should live twenty years, at receiving from the clergy of that day, a vote of thanks for my exertions in hastening the downfall of such a diabolical system. Whilst a remnant of it remains the clergy will be unpopular; remove it altogether, and, possibly, they may regain the affections of the people.

Two great Questions.—Upon the return of a new parliament, *corn laws* and the *church establishment* will, as to home affairs, be two of the most engrossing topics. The people from whom this parliament is to emanate will do well to bear this in mind, and to take timely steps for their own interest. The sentiments of all candidates should be scrutinized; and, however well qualified in other respects, if they will not give satisfactory pledges on these

points, let the public decline their services. If the diffusion of religion and morality be the object in endowing a form of religion, let it be impartially considered whether these important ends would not be much better accomplished without this aid. Blending religion (if we may call it religion) with state affairs has been the cause of more expense, turmoil, cruelty, and profanity, than any other bad piece of policy with which the public are acquainted. And the church itself, in consequence, if it has not felt the pains of the worst punishment, is, at least, in purgatory; it is annoyed and picked at by every scoffer; and by none more than some of its own professed friends. Let us hope, by this course of purgation, and by the "fiery trial" which has yet to take place, that it will come forth, at last, purged from all dross, and an useful institution to the people. And as to the other point:—do the corn laws promote the happiness of the people, and serve to assimilate the price of bread to the price of labour? or do they not cripple trade, keep bread dear, punish the poor, and drive the people into foreign lands? are questions which will shortly undergo a fuller discussion than ever. From my acquaintance with the poor I can perceive that the price of corn is the best standard by which to ascertain their condition:—when provisions are dear a terrible gloom hangs over their countenances; but when they begin to be cheap, a visible hope again revives in their breasts. Can the Commons of England, or the Commons' house, suffer another session to pass without repealing those laws which withhold from the people the staff of life? Let the electors of England but say the word, and it is done.

Memorandum.—CHESTER, WEDNESDAY EVENING, SEP. 7.—Having been engaged the whole of this day in business, I have had occasion to pass through, and visit, various parts of the city, and the suburbs; and my serious conviction is, that for drinking, swearing, and all kinds of vice, Chester is not exceeded by any place of its size. The people, in general, seem to be well off; and hence they very much frequent the public-houses in the evenings. I have passed by many groups in the streets from whom, and especially from those connected with horses, such as ostlers, carters, coach drivers, &c., you hear oaths and imprecations as part of their common discourse. Indeed, judging from what is most ostensible, a person would conclude that the people generally are given up to vice and profanity. But what shocks me most is, that there is all this in the face of so much apparent religion. I should judge from the papers I constantly find on the walls, that they are not behind any in institutions and societies of a religious order; and among the rest, I saw, as if there was nothing to do at home, that sermons and collections were on foot for converting the Jews. Which ever way you turn, you have a church before you, and the tolling of some bell or other scarcely ever ceases. I was told that there could not be less than forty religious teachers among them, besides a Lord Bishop, of

whom I have heard, but whom, though I go nearly every month, I have never yet had the good luck to see. Now what, I would ask, in the name of common sense, are these men for? To call sinners to repentance, surely. And how are they to do this? By drumming over a lot of prayers, and occasionally preaching a dry, lifeless sermon to the same persons who have attended till the whole has become a matter of form? No:—But after the plan of the Apostle, by tracing the lanes and streets of the city, warning men of their wickedness, and persuading them to turn to God. If but ten individuals, sincere teachers, void of all college qualifications, and of every clerical equipment, were to labour, two and two, every day, and in every part of the city, in doors and out of doors, addressing themselves to individuals, to a few, to a great number, just as it might happen, in a plain, conversational manner, what a mighty change might be expected! And until this primitive plan be adopted, and all trading parsons abandoned, vice and crime will continue to overspread the land. If I want to hear the name of the Lord profaned, I need not step from the door; but in all my perambulations through the city, I have never met with a single appropriate check to this evil. Though I cannot expect churchmen exactly to adopt my views, yet, if they will judge of their system by the quantity of good that it effects, considering its expense, we shall not differ far as to the necessity of adopting a better.

Case of Conscience.—Mistakes are often made at the post-office in the charge of letters. Single letters are not unfrequently charged double; in such cases the owners never fail to apply for the return of the overcharge, and if the part containing the post mark be given up, the money is returned. Now it sometimes happens that treble letters are but charged double; in such cases a person asks, "ought the owner to go voluntarily, and tender the extra charge to which the letter was liable; or, as the post-office is satisfied, ought he also to feel satisfied with paying merely what was demanded? I shall be glad of an answer for next month.

Bolton Sheets.—As we are beginning to feel the approach of winter, we shall not only want better fires, but we shall naturally be asking for more blankets on our beds. A question will now and then arise in some persons' minds—how are the poor to be kept warm at night during the long winter which is before us? Where they have few beds and but little covering, their rest cannot be very refreshing. To such as wish to afford them assistance I beg leave to recommend the Bolton sheets, advertised on the cover. We use them in our family, and I can truly state that they are the cheapest article of bedding we ever met with. Though called *sheets*, they are soft, weighty, and exceedingly warm, and are frequently used in the place of blankets. I should like to move, if I had others to second and carry the motion, that every poor man's bed should be furnished with a pair of Bolton sheets.

2643 of these sheets were distributed in Preston in the winter of 1830. As I have no interest either in the article or the advertisement, I shall be glad, as I go to Bolton every week, to forward the orders of overseers, or other charitable persons.

Silver again.—Mother church has long lagged behind, but of late seems more awake; she is now emulating the Dissenters in many points, and at Blackburn she has adopted the good "method" of charging "silver" for her stores. Whether "To be sold, &c.," was fairly exhibited, I have not heard. The following will illustrate the point in hand:—

"Blackburn, 30th August, 1831.

"NO SILVER NO GOSPEL."

"*To the Editor of the Bolton Chronicle.*"

"SIR,—At the opening of a new organ at St. Peter's church in this town, on Sunday last, a sermon was preached in the morning by the Rev. Mr. Piccope, of Manchester, and in the evening by the Rev. Mr. M'Grath, of Salmesbury, when the collection amounted to upwards of £40. But, Mr. Editor, I am sorry to inform you, and the readers of your excellent paper, that in the evening the sexton, and a whole host of other petty officers and whippers-in, stood at the doors of the gallery and demanded SILVER, or no admittance; and if a poor man who paid for a seat in the gallery attempted to get in, he was insulted and turned back, unless he would satisfy their demands. Some of the hearers who regularly attend the church, and have pews in the gallery, with a number of their friends, were anxious to get to their seats, and made a strong attempt to pass those vigilant guardians of the charity boxes; but the deputy-constable was called in to the aid of these soldiers of the church militant; and if any one endeavoured to force his way without paying SILVER, he was threatened to be taken to the lock-up. I am far from thinking that the minister who preached in the evening had any thing to do with the arrangements of the church door officers, for he certainly preached a most excellent sermon; and, I must confess, he is an ornament to the Church of England." "SPECTATOR."

I have long viewed these matters in the light of theatrical exhibitions. The best "performers" are sent for in order to attract the people together to get their money. This is the plain truth. I recollect on one occasion at the celebration of solemn mass, that the front seats were 3s.—other seats 2s. and others 1s.! How conveniently (but for the name of the thing) the church might be turned into the theatre, and the theatre into the church, the harmony of the following advertisement will show:—

"*Opening of the Organ at Blackburn.*—A grand selection of sacred music will be performed in the parish *Church* on Thursday morning, the 28th of February, 1828. And on the evening of the same day will be performed in the *Theatre*, a grand miscella-

neous concert of vocal and instrumental music. The doors of the *Church* will open at ten oclock, and the performance to begin precisely at eleven. The doors of the *Theatre* will open at six, and begin precisely at seven. Tickets for the *Church*—reserved seats, 7s.—body of the church, 5s.—gallery, 3s. Tickets for the *Theatre*,—Boxes, 4s.—Pit, 2s.—Gallery, 1s. N. B. No money will be received at the *Church* door." (Puh!)

In connection with this "magnificent organ," I take the following from the *Blackburn Mail*. To the Editor it might be a good joke, but to me it is a strong proof of the necessity of a more rational mode of worship:—"A woman, residing in a village not many miles from this town, came, a few sundays ago, to our parish church, doubtless attracted by the fame of the magnificent organ which has recently been fixed there. It was, we presume, her first appearance at church, for when she returned home, in giving an account of her excursion, she said, with wonder and astonishment depicted in her features, 'Well I ne'er wor at such a pl ce in o moy loif. They sung eather six or seven taimes, and then there was a mon as they co'd th' parson, in a white smock we a black thing raind his shooders, begun talking to us; before he had dun, sometaimes another as stood below him in a black gane, talked too, and we him talking, a lot o' childer begun, and there was such a clatter.'"

Surcharging the Dead.—I referred last month to a *thirteenpence* which the vicar unjustly demands for every funeral at the new churches. I have since learned that the Overseers here have disputed the matter with him, and that now, in giving orders for payment of the dues for paupers, they never allow it. Yet, after all, when the friends of the deceased are simple enough to pay it, it is extorted from them. Let it be circulated in every neighbourhood, that this demand is an *imposition*, and let those who pay the dues tender the regular fees and no more, and let the vicar answer for the consequences. I am determined not to lose sight of this matter.

Suppressing Mendicity, and bettering the condition of the Poor.—In my June number was a letter upon this subject, to which I beg the attention of my readers. This is the most favourable season for commencing an institution of this sort, and, managed with spirit and prudence, would entirely supercede street begging, would be a most valuable auxiliary to the poor's office, and would prevent those extremes of suffering to which many of the worthy poor are exposed. It is remarkable how benevolent and kind the first christians were to each other: all the widows were attended to daily, and such were their diligence and liberality that it is said THERE WAS NONE OF THEM THAT LACKED. See Acts II. 44, 45—IV. 34, 37—VI. 1, 4—XI. 28, 30. Rom. XV. 25, 27. 2 Cor. I. 5. 1 Tim. V. 9. 1 John III. 17. J. L.

SELECTIONS.

INJUSTICE OF ARISTOCRATIC TAXATION.—*(From the Black Book.)*—"Nothing can demonstrate more incontestably the necessity of the different interests in society being represented in the general government than the course of fiscal legislation. The political power of the state, we need not repeat nor explain, is, in this country, consolidated in the aristocracy. If we only glance at public burthens we shall see with what admirable adroitness they have been distributed, so as to press as lightly as possible on those who imposed them, and with disproportionate weight on those who had no share in their imposition. Does not this show, better than all the general reasoning in the world, the utility of universal representation? Otherwise, whatever interest is unprotected, will assuredly be sacrificed, and this injustice will be perpetuated by the dominant party, however exalted this party may be by birth, by station, by education, by wealth, or other adventitious circumstances.

"Let us appeal to facts in illustration of this principle. The landed interest is the primary interest of the Aristocracy; whatever tends to enhance the value of land, or its produce, tends directly to augment their incomes. Hence, their leading policy has been to protect agriculture, to encourage husbandry, by abstaining from burthening it with imposts, to impose no additional tax on land, and above all things to secure the *home market* against competition from abroad. For this latter purpose they have passed laws the most unjust and outrageous; the importation of some articles they have absolutely prohibited; others they have loaded with heavy duties; so that they have been able to sell their own produce at a monopoly price.

"The following list of articles of foreign production, and the import duties to which they are subject, will shew to what extent the land owners have availed themselves of political power to promote their own interests, by excluding foreign competition.

IMPORT DUTIES UPON

	£.	s.	d.
Bacon, per cwt	1	8	0
Beer, per thirty-two gallons	2	13	0
Butter, per cwt	1	0	0
Bristles, not sorted, per lb.	0	0	3
Bristles, sorted	0	0	4
Cider, per ton	21	10	0
Cheese, per cwt	0	10	6
Cucumbers, *ad valorem*	20	0	0
Eggs, for every 120	0	0	10
Hay, per load	1	4	0
Hair, cows and oxen, per cwt	0	2	6
Hair-powder, per cwt.	9	15	0

Hops, per cwt.	8	11	0
Hemp seed, per quarter	2	0	0
Hemp, undressed, per cwt.	0	4	6
Lard, per cwt.	0	8	6
Madder, per cwt.	0	6	0
Mules and Asses, each	0	10	6
Horses, each	1	0	0
Oil, rape and linseed, per ton	39	18	0
Peas, per bushel	0	7	6
Perry, per ton	22	15	0
Potatoes, per cwt.	0	2	0
Seeds, clover, hay, &c.	1	0	0
Spirits, foreign, per gallon (I. M.)	1	2	6
Rum, per gallon	0	8	6
Tallow, per cwt.	0	3	2
Tares, per quarter	0	10	0
Timber, per load	2	15	0

"Wheat 16s. 5d. a quarter to 1s. according as the price rises from 61s. to 70s. a quarter.

"Barley, 13s. 10d. a quarter to 1s. according as the price rises from 32s. to 40s. a quarter.

"Oats, 10s. 9d. a quarter to 1s. according as the price rises from 24s. to 31s. a quarter.

"Beef, lamb, mutton, pork, sheep, and swine are prohibited to be imported, by 6 Geo. IV. c. 117.

"While the landowners have been strenuously exerting themselves to close, hermetically, if possible, the home market against foreign agricultural produce, they have, with admirable consistency of policy, been, at the the same time, endeavouring to throw it wide open for the admission of foreign manufactures. This places their conduct in a most conspicuous light. Surely, if a free trade in manufactures was for the benefit of the community, so was a free trade in the produce of the soil. But, then, our feudal Solons do not deal in cotton, nor silk, nor hardwares; they are only dealers in corn, and that makes all the difference.

"It is not a difficult problem to ascertain the annual burthen imposed on the community by the corn-tax. It appears, from the resolutions submitted to the House of Commons last session, by *Lord Milton*, that the average price of wheat in this country, in the year ending February, 1936, had been 64s. 2d. per quarter. The average price on the continent, and in America, during the same period, had been 46s. 3d. per quarter. *Now*, if there were no restrictions on the importation of corn, the price in England would be nearly the same as in *Poland* or in the *United States*; but in consequence of the boroughmongers' tax, the price is about 20s. per quarter higher: so that, if the annual consumption of corn by the community be 48 millions of quarters, they pay exactly so many pounds additional, in order to swell the rents of the landowners

"A tax upon bread is the most oppressive and unjust that could be im-

posed on the industrious classes. A man with £50. a year consumes, individually, as much bread as a man with 50,000*l.*, and, consequently, sustains as great an annual loss by the artificial enhancement of its price. All taxes on articles of ordinary consumption fall in the same disproportionate manner. They are like a fixed per centage on income, levied indiscriminately on every person, without regard to large or small revenues. Sugar, tea, and malt, are articles of general use; and the labourer and artizan contribute exactly in the same proportion as a lord on their individual consumption of those commodities In fact, it is to duties of this description the Aristocracy have always shewn a marked partiality: the excise, it is known, being the most productive branch of the revenue. Mr. Pitt used to say that the high price of labour in England was chiefly from the excise; three-fifths of the wages of the poor man passing into the exchequer. But no such proportion of the incomes of the Aristocracy flow into the public treasury.

"If the Boroughmongers ever charge themselves with any burthens, they are always prompt to get rid of them the first opportunity, though they touch them ever so lightly, and have been rendered necessary by their own infatuated measures. Thus, immediately after the peace, before any reduction in the public establishments, or in the amount of the monstrous debt they had contracted, the income-tax was abolished. Again, the duty on horses employed in *husbandry* has been long since repealed, but the *malt-tax* is still continued, and the beer duty—the most unfair and oppressive of all duties—was only repealed last session of parliament.

"From some duties the peerage is exempted altogether. A lord of parliament sends and receives all letters *free of postage*; he usually franks the letters of all his relatives and friends; he enjoys also the privilege of sending a letter from London by the post on *Sunday*—a sort of sabbath-breaking which would be considered impiety or perhaps blasphemy in another person.

"It would be tedious to go through the whole roll of taxes, to show how indulgent our legislators have been to themselves, and how unjust towards the rest of the community. If a lord by inheritance succeed to an estate worth 100,000*l.*, he has not a shilling to pay the government. If a rich merchant die and bequeath as much to his children, they are taxed to the amount of 1500*l.*, or, if there is *no will*, to the amount of 2250*l.* If a poor man buy a cottage for 10*l.*, he has 10*s.*, or one-twentieth part of the purchase-money, to pay for a conveyance. If a nobleman buy an estate worth 50,000*l.*, the stamp-duty is only one-hundred and-eleventh part of the purchase money, or 450*l.* A similar unequal tax is incurred in borrowing *small* sums on bond or mortgage, while special favour is shown to those who borrow *large* sums. If a man have eight windows in his house he is assessed 16*s.* 6*d.*; if he have *one* more, he is charged 4*s.* 6*d* for it. If a lord have 180 windows he is charged 46*l.* 11*s.* 3*d.*; and if he have *one* more, he is charged only 1*s.* 6*d.*; and he may have as many more additional windows as he pleases at the same low rate of assessment.

The house tax falls heavily on the industrious tradesman, but lightly on the lord and esquire; the tradesman must reside in town, and occupy spacious premises, so that his rent is large, and the tax, being proportionate, deducts materially from his income, while the lord and esquire may reside in the country, occupy a fine mansion, and not be rented more than 50*l.* per annum. Lastly, lords and gentlemen may retire to Paris, Florence, or Brussels, for any thing they have to do, or any good they are capable of doing, by which they avoid house-tax, window-tax, and almost every other tax; but the tradesman and shop-keeper are necessarily confined to this country,—they must stick to their counting-houses and warehouses, and expiate, by toil and frugality, the follies and extravagances of their rulers.

"These are a few specimens of our fiscal regulations: we should never have done were we to notice all inequalities and oppressions resulting from aristocratic taxation. What we have said must, we imagine, demonstrate, practically, to merchants, copyholders, shopkeepers, tradesmen, and the middling and working orders generally, the advantages of having a *friend at court*—that is, of having political rights—that is, of having real representatives—that is, of not being taxed without their consent—that is, of having a reform in the Commons House of Parliament, instead of leaving public affairs to the exclusive management of noble lords and their nominees."

THE following Extracts from *The Guiana Chronicle and Demerara Gazette*, give us some idea of what slavery is:—

TO BE SOLD, BY AUCTION,

"On Wednesday, the 19th of January, 1831, by order of Ann Gillespie, at the Vendue Office,—the following family of SLAVES, at three, six, and nine months credit:—Rose, a field negro; her daughter Eve, 17 years, a house servant; son Adam, 17 years, a butler; Mercury, 14 years, a house boy; Kitty Ann, Phillis, and Sankey, three children."

"ON Wednesday, the 19th of January, 1831, at the Vendue Office, by order of Thomas Forrester and U. J. F. Bach, as administrators to the Estate of Joseph C——, deceased—28 SLAVES, mostly field negroes—amongst whom are some fine families, and some able single men. Registration list to be seen at this office." "S. A. GOODMAN."

"On Monday, Tuesday, Wednesday, and Thursday, the 9th, 10th, 11th and 12th of November next, by order of A. Vyfhuis, Junr.—Furniture, Silver and Plated Ware, Glass and Earthenware, Slaves, Sundries, Store Goods, Provisions, &c. &c.

"Also, by order of the Vendue master—the negress Betsey, bought at the Vendue of John and H. Rogers, qq.; a very prime domestic and field

negress. Sold for no fault.——Also, the negro Nelson, a prime field negro."

S. A. GOODMAN."

"*On Tuesday, the 3rd November, by order of Mary O. Brett,*"

"THE following effects, viz :—Household Furniture, consisting of mahogany dining tables, side-boards, chairs, bedsteads, wardrobes, wall shades, chandeliers, and what further may appear, unsold from last vendue.

"*Slaves.*—The woman Betsey Ann, a good washer and house servant, and Sally Maycock, a good huskstress and house servant.

"*Premises.*—That large and commodious dwelling house, situate in the corner of Murray-street, with coach-house, stable, water-house, and other outbuildings—the late residence of the deceased.

"N. B.—The furniture at three months, the slaves at six and twelve, and the premises at six, twelve, eighteen, and twenty-months' credit, with interest on the two last instalments."

S. A. GOODMAN."

"TO PLANTERS AND OTHERS."

"For Hire, on the 19th July next, for one or two years certain,—24 Field Negroes, consisting of 8 men, 10 women, and 6 young persons—all strong and healthy. Terms, &c, may be known on application to Mrs E. Bell, lot No. 10, Middle-road, or at the store of Messrs. M'Donald, Wilson, and Co."

"New-Amsterdam, 30th April, 1831."

SLAVE MARKET.—"The busiest scene at Kano is the Slave Market, composed of two long ranges of sheds, one for males and another for females. These poor creatures are seated in rows, decked out for exhibition; the buyer scrutinizes them as nicely as a purchaser with us does a horse, inspecting the tongue, teeth, eyes, and limbs, making them cough, and perform various movements, to ascertain if there be any thing unsound; and in case of a blemish appearing, or even without assigning a reason, he may return them within three days. As soon as the slaves are sold, the exposer gets back their finery, to be employed in ornamenting others. Most of the captives purchased at Kano are conveyed across the desert, during which their masters endeavour to keep up their spirits by an assurance that, on passing its boundaries, they will be set free, and dressed in red, which they account the gayest of colours. Supplies, however, often fail in this dreary journey; a want felt first by the slaves, many of whom perish with hunger and fatigue. Mr. Clapperton heard the doleful tale of a mother, who had seen her child dashed to the ground, while she herself was compelled by the lash to drag on an exhausted frame. Yet, when at all tolerably treated, they are very gay, an observation generally made in regard to slaves; but this gaiety, arising only from the absence of thought, probably conceals much secret wretchedness."—*Edinburgh Cabinet Library, No. II.*

[IT is gratifying to learn from a statement of Lord Althrop's, in the House of Commons, that directions have been given by the government for the emancipation of all slaves in the crown colonies belonging to the crown.

And Lord H owick stated, that in a dispatch received from the governor of Antigua, he was assured that during the five months which had elapsed since the emancipation of the slaves there, they had been occupied industriously in providing for their own support, and that, although their number was 371, no case of crime had occurred amongst them, nor were there any complaints of poverty.—*Edit*]

"Legh Richmond's Advice to his Daughters.—*My Dear M——:*—I leave you, in much love, a few fatherly hints.

"1. Be constant in private prayer.

"2. Be wise in the choice of books; shun every thing of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.

"3. In company, show that the principles of your father's house and ministry are your rule of conduct and your real delight. Be consistent—cheerful, but not light; conversible, but not trifling.

"4. Keep ever in view that you are supporting my character and credit as well as your own.

"5. Show a marked preference to such conversation, remarks, persons, discussion, and occupations, as may tend to essential good.

"6. Always think before you speak; say and do neither hastily nor unadvisedly.

"7. If any proposal is ever made to you, in which you hesitate how to act, first say to yourself—how would God have me to act? Secondly, what would my parents have me to do, if they were here to advise me?

"8. Never lose sight of this: that the more public my name, character and ministry are become, the more eyes and ears are turned to my children's conduct; they are expected, in knowledge and circumspection, in religion and morals, in opinions and habits, to show where they have been educated; and to adorn not only the Christian profession, but their parents' principles.

9. In music, prefer serious to light compositions; and in vocal keep close to sacred words.

"10. Pray much for your affectionate father."

The necessity of Method or Rule.—"Method is of great importance in all the affairs of life. It is a true saying, *He that doeth little with his head must do much with his hands*; and even *then*, the business is not half done, for want of *method*. Now he who hath the proper method of doing business, will shew it in *every affair* of life, even the *least*. He who has a *disorderly* family, has no *government* in that family; he probably has none because he has no *method* or *plan* of presiding. It was natural for the Apostle to say, "If a man know not how to rule his own house, how shall he take care of the Church of God?" Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.—*Dr. A. Clarke.*

Gin Drinking.—"As a proof, if any proof be wanting, of the perni-

cious effects of dram-drinking, a letter of Sir Astley Cooper, to the secretary of the London Temperance Society, is in point. Sir Astley observes—'No person has greater hostility to dram-drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them *evil spirits!* and if the poor could witness the white livers, the shattered nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms. But still I think the scheme so Utopian, that I cannot annex my name to it, for I could as soon believe that I could, by my own efforts, stop the cataract of Niagara, as prevent the poor of London from destroying themselves by intemperance.'"

WORTH REMEMBERING.—"George the Third reigned 59 years, 33 of which were passed in war, and 26 in peace. 'The Debt,' at his accession, was 120,000,000*l.*; at his demise 820,000,000*l.*! George the Third found the annual charge of taxation 6,000,000*l.*, and left it 60,000,000*l.* including the expense of collecting. It is computed that during this 'reign of war' there were sacrificed no less than 2,000,000 of our fellow-creatures."

READY-MADE SERMONS.—"Many booksellers make it a part of their trade to employ authors to write sermons, which, being printed in a sort of letter that at a distance looks like manuscript, they are enabled to supply the clergy with sermons ready-made. Dr Watkins, the compiler of the Biographical Dictionary, is one of these authors; the booksellers usually charge 10s. 6d. a bundle for sermons of that description. An amusing circumstance occurred to Mr. Biddley, of Plymouth, which was occasioned by the use of sermons of this sort. A brother clergyman paid him a visit, and was invited to preach; he did so; and on his coming down from the pulpit, Mr. Biddley observed to him that he had preached a most excellent sermon, but unfortunately that he had himself preached the very same sermon only a week before."—*Mr. Curtis' Speech at Cripplegate.*

DRUNKARDS IN NEW YORK.—"The revised statutes of New York provide, 'that upon complaint being made to any justice of the peace against any drunkard or tippler, he shall issue his warrant for the apprehension of the offender, and upon record of the conviction of such drunkard before a Jury, sufficient sureties may be required for good behaviour for the space of one year; and in default of such sureties, he may be committed to the common gaol. The gaol-keeper is directed to exhibit a list of such inmates to every Court of General Sessions of the Peace, who are enjoined to enquire into the circumstances of each case, and, if minors, are empowered to bind them out, or, in their discretion in every case, may order them to be kept in the common gaol for the term of six months at hard labour, on bread and water only.'"

REMEDIES FOR DRUNKENNESS, RECOMMENDED BY DR. RUSH.—"The remedies which are proper to prevent the recurrence of fits of drunkenness, and to destroy the desire for ardent spirits, are religious, metaphysical, and medical. I shall briefly mention them.

"1. Many hundred drunkards have been cured of their desire for ardent

spirits, by a practical belief in the doctrines of the Christian religion. Examples of the divine efficacy of Christianity for this purpose, have lately occurred in many parts of the United States.

"2. A sudden sense of the guilt contracted by drunkenness, and of its punishment in a future world. It once cured a gentleman in Philadelphia, who, in a fit of drunkenness, attempted to murder a wife whom he loved. Upon being told of it when he was sober, he was so struck with the enormity of the crime he had nearly committed, that he never tasted spirituous liquors afterwards.

"3. A sudden sense of shame. Of the efficacy of this deep-seated principle in the human bosom, in curing drunkenness, I shall relate a remarkable instance.

"A gentleman in one of the southern states, who had nearly destroyed himself by strong drink, was remarkable for exhibiting the grossest marks of folly in his fits of intoxication. One evening, sitting in his parlour, he heard an uncommon noise in his kitchen. He went to the door, and peeped through the key-hole, from whence he saw one of his negroes diverting his fellow-servants, by mimicking his master's gestures and conversation when he was drunk.—The sight overwhelmed him with shame and distress, and instantly became the means of his reformation.

"4. The association of the idea of ardent spirits, with a painful and disagreeable impression upon some part of the body, has sometimes cured the love of strong drink. I once tempted a negro man, who was habitually fond of ardent spirits, to drink some rum, (which I placed in his way,) and in which I had put a few grains of tartar emetic.—The tartar sickened and vomited him to such a degree, that he supposed himself to be poisoned. I was much gratified by observing he could not bear the sight or smell of spirits, for two years afterwards.

"Our knowledge of this principle of association upon the minds and conduct of men, should lead us to destroy, by means of other impressions, the influence of all those circumstances, with which the recollection and desire of spirits is combined. Some men drink only in the *morning*, some at *noon*, and some at *night*. Some men drink only on a *market-day*, some at *one* tavern only, some only in *one kind* of company. Now by finding a new and interesting employment, or subject of conversation for drunkards, at the usual times they have been accustomed to drink, and by restraining them, by the same means, from those places and companions which suggested to them the idea of ardent spirits, their habits of intemperance may be completely destroyed.

"'It is a good rule for drunkards to break all such habits. Let the frequenter of drinking clubs, masonic lodges, and other bacchanalian assemblies, leave off attending these places, and if they must drink, let them do so at home, where, there is every likelihood, his potations will be less liberal. Let him also forswear the society of boon companions, either in his own habitation or in theirs. Let him, if he can manage it, remove from the place of his usual residence, and go somewhere else. Let him also take abundance of exercise, court the society of sober and intellectual people,

and turn his attention to reading, or gardening, or sailing, or whatever innocent amusement he has a fancy for.'

"5. The love of ardent spirits has sometimes been subdued by exciting a counter passion in the mind. A citizen of Philadelphia had many unsuccessful attempts to cure his wife of drunkenness. At length, despairing of her reformation, he purchased a hogshead of rum, and after tapping it, left the key in the door of the room in which it was placed, as if he had forgotten it. His disign was to give his wife an opportunity of drinking herself to death. She suspected this to be his motive, in what he had done, and suddenly left off drinking. Resentment here became the antidote to intemperance.

"6. A diet, consisting wholly of vegetables, cured a physician in Maryland of drunkenness, probably by lessening that thirst, which is always more or less excited by animal food.

"7. I have known an oath taken before a magistrate, to drink no more spirits, produce a perfect cure of drunkenness. It is sometimes cured in this way in Ireland. Persons who take oaths for this purpose are called affidavit men.

"8. An advantage would probably arise from frequent representations being made to drunkards, not only of the certainty, but of the *suddenness* of death, from habits of intemperance. I have heard of two persons being cured of the love of ardent spirits, by seeing death suddenly induced by fits of intoxication; in the one case in a stranger, and in the other, in an intimate friend.

"9. It has been said, that the disuse of spirits should be gradual; but my observations authorise me to say, that persons who have been addicted to them, should abstain from them *suddenly* and *entirely*. 'Taste not, handle not, touch not,' should be inscribed upon every vessel that contains spirits in the house of a man who wishes to be cured of habits of intemperance. To obviate, for a while, the debility which arises from the sudden abstraction of the stimulus of spirits, laudanum, or bitters infused in water, should be taken, and perhaps a larger quantity of beer or wine, than is consistent with the strict rules of temperate living. By the temporary use of these substitutes for spirits, I have never known the transition to sober habits to be attended with bad effects, but often with permanent health of body and peace of mind.

"There are some cases of debility, muscular exhaustion, and tremour of the nervous system, brought on by intemperance in spirituous liquors, wherein greater danger might arise from a sudden and total abstinence from them, than from a gradual withdrawal. In these instances, a similar method might be adopted to what the celebrated Dr. Pitcairn put in successful operation with a Highland chieftain, one of his patients. In attempting to break his habits of intemperance, he exacted a promise that the latter would every day drop a certain quantity of sealing-wax into his glass. He did so, and as the wax accumulated, the capacity of the glass diminished, and, consequently, the quantity of whiskey it was capable of containing. By this plan he was cured of this habit altogether."

Correspondence.

CO-OPERATION.

To the Editor of the Moral Reformer.

SIR,

I AM surprised to see such a letter on this subject as appeared in your very useful publication for last month, from my friend Jennings, of Kendal, whom I know to be a sensible man, a friend of liberty, and a religious reformer. I cannot account for his weakness in this instance, without attributing it to his being personally interested in opposing the Co-operative System. He commences his letter with copious extracts from the first number of the Lancashire Co-operator, and the resolutions passed at the delegate meeting of co-operative societies, held in Manchester on 27th and 28th May last, but he does not inform his readers which of the extracts he objects to. He says, at the end of his letter, that the system is not founded upon the immutable principles of reason and justice, is without analogy in the whole course of Divine Providence, directly opposed to the plainest and most important precepts of the christian religion, naturally calculated to produce disaffection, and ultimately, a race of thieves and robbers upon principle:—upon which of these extracts does he found this uncharitable judgment? Not surely upon the first and second, which merely declare "that labour is the source, and that labouring people have created all wealth." The truth of these cannot be denied; nor upon the third, which says, "that having created all wealth, they ought to be the richest class:"—surely this is more consistent with reason and immutable justice than that the idle and useless should be the richest. As to the fourth, that "the labourers would have been the richest class if they had not worked for masters," let him prove this that made the assertion. The fifth, "that labourers, in the present state of society, work against, instead of assisting each other," is witnessed every day, in their competition with each other to obtain employment. Sixth, seventh, and last, "that labourers, if they had capital, might employ themselves; that tradesmen live upon profits arising from the sale of articles produced by the labourer; that the labourers might increase their incomes by selling the articles they make to the consumers of them;" all this is perfectly true, just, and reasonable. M. J. himself acknowledged that Trading Fund Associations must, if honestly managed, accumulate a capital; and surely it cannot be inconsistent either with immutable justice, reason, or religion, that they should do as they will with the produce of their own industry; he can even have no right to call them thieves and robbers, for so doing:—but this is the head and front of their offending. When Co-operative Societies, by means of this stepping stone, have acquired 30*l.* each man, if 200, or any

and turn his attention to reading, or gardening, or sailing, or whatever innocent amusement he has a fancy for.'

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other number, think proper to purchase, or to rent land, to put this money into a common fund, and to work for, and with each other out of the common stock, it will not be inconsistent with Divine Providence, in the economy of the ant and the bee, nor with the state of the primitive christians, when they had all things common, and no man said that ought he possessed was his own, but distribution was made to every man as he had need, and the widows, orphans, young, aged, weak, and lame, were amply provided for. However acute Mr. Jennings may be when reasoning upon its doctrines, he has studied the practical part of christianity to very little purpose; and after all, this is, by far, the most important, if he has not discovered that it was intended to humble the great, to exalt the lowly, and to teach the perfect equality of man :—so it was understood and so it was practised by its first converts, according to the book of the Acts of the Apostles. Before Mr. Jennings attempted to write upon the subject, he should have made himself better acquainted with the principles of co-operation. He stumbles upon the phrase "Equity of exertions, and of the means of enjoyments." It should have been, "Equity of Rights," instead of enjoyments. This has caused him to say a deal of nonsense about there being no lame or blind, weak or strong, in co-operative communities.

I should have expected Mr. J. to be one of the last men in the world to say any thing against the perfect equality of man, unless he be of a numerous description of men who bawl loudly for liberty to be extended to their own grade in society, but have no wish that it should descend one step lower. Christianity, taking men as it found them, entreated every man to be faithful in the situation in which he was placed, and not to be over anxious about worldly things; but it taught no degrading servility, nor submission to higher powers, further than was consistent with obedience to his father in heaven—it was intended for present, as well as future salvation, having the promise of the life that now is, as well as that which is to come. Co-operation has nothing to do with cant, or sectarianism in religion; its morality is not, and cannot be superior; but its grand principles are—every man is my brother, therefore it is my duty to seek my happiness in the happiness of all. As such, it is the very opposite of a monopoly—a monopoly being the union of a few to promote their own private interests at the expense of the many. I would recommend Mr. Jennings to read the Revolt of the Bees, the Reproof of Brutus, Mr. Owen's, and Mr. Thompson's Works, of Cork, before he writes again upon Co-operation.

I am, dear Sir,

Yours very sincerely,

JOHN FINCH.

Liverpool.

JOHN WALKER, PRINTER, CHURCH-STREET, PRESTON.